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"THE LORD SAID, WRITE THE VISION,
AND MAKE IT PLAIN."

The United States a Chosen Nation

WITH A

Dissertation on Economics

BY

REV. T. M. C. BIRMINGHAM

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INTRODUCTION.

Despise not prophesyings.—Paul.

The testimony of Jesus is the spirit of prophecy.—John.

Surely the Lord God will do nothing, but he revealeth the secret unto his servants the prophets.—Amos.

THIS pamphlet presents the writer's vision of the United States as a chosen nation. It also states the prophecy of Christ declaring there would be such a nation under the New Testament, to evangelize the world and elevate the human race. Let the churches, schools, newspapers, and institutions of government in this land accept the mission and destiny of the United States, to which God is calling the American people, and this nation will continue to prosper. In addition there will be such showers of blessings coming down on us, and from here spreading worldwide over the whole habitable earth, as to surpass in glory both Tabor and Pentecost. Should this work assist in the consummation, and also lead the churches and of all denominations to greater faithfulness in proclaiming the whole counsel of God, and particularly in declaring what the Scriptures teach in reference to nations, the Author will be more than satisfied.

WELLSTON, O. T.,
July 2, 1903.

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THE UNITED STATES A CHOSEN NATION.

I. SERMON ON UNITED STATES A CHOSEN NATION.

Reported as preached on October 8, 1902, before the Ministerial Institute in Perry, Oklahoma.

I. Text and Introduction.

Righteousness exalteth a nation, but sin is a reproach to any people.—Proverbs xiv, 34.

This text was first penned by a man who had a lifelong experience in government. He was wise above most rulers with the anointing of the Holy Ghost upon his pen, and the theme here presented is surely one of great importance. If to do good to an individual is worth our study, and still more to benefit a family, how much greater the service to bring prosperity to the million homes of a whole nation? Manifestly that is the doctrine of this text. It undertakes to state for us the way the industry of a people may thrive; how the commerce of a whole nation may flourish, and the very land teem with the wealth of the harvest. What not only does this for a people at home, but also gives them prestige, standing, and influence abroad. All that, and much more, is included in the idea of a nation being lifted up and exalted. Solomon here, in this text, asserts the very reasonable doctrine that righteousness is the foundation of national welfare; the mainspring

of a people's happiness and prosperity, and the cause of causes that lifts them up, and sets them on high in the scale of progress and the onward march of civilization. The Lord Jesus Christ came down from heaven to produce this righteousness in all men and in the government of all nations. Does it not follow that, if his grace is adequate for the work, the gospel is the most patriotic thing in existence, and ought to be accepted by all men, everywhere, and not only for the benefits it brings to the soul, but also for the welfare of the land and prosperity of the nation?

II. PROVED BY EXPERIENCE.

The doctrine of this text is abundantly sustained, and by the best of all evidence, the testimony of experience. It is proved by the present condition of every nation on the face of the whole earth. Surely that ought to be sufficient to establish the fact. Indeed, there has never been a nation in all the annals of time that did not verify what Solomon has here penned. I suppose, too, that I may advance one step farther, and declare that, for all the ages of time that are yet unrolled and to come, the experience of nations will also establish the truth of this principle. Look to-day over the world, and see where the hungry are best fed, wages are highest, and there is the greatest degree of general prosperity among the people, and you will find it to be in almost exact proportion as the gospel of Christ is preached and observed. Look again, and see where the sick are healed, days are multiplied, years are lengthened, and there is the greatest average duration of human life, and you will find it to be in proportion as the gospel of Christ is preached and observed. Look a third time, and see where the mind receives most light, schools thrive, colleges flourish,

universities are founded, and the printing-press makes knowledge accessible to everybody, and you will also find it to be in proportion as the gospel of Christ is preached and observed. These are the greater works, in feeding the hungry, healing the sick, and opening the eyes of the blind, the Lord Jesus Christ told his disciples would follow their labors after he ascended on high and sent upon them the Holy Ghost, and would continue down to the end of time in elevating the people of whole nations, through righteousness.

III. REWARDS AND PUNISHMENTS.

God holds all persons and all nations responsible for their acts, but there is a difference in the way it is administered. Occasionally, even to-day, you may see a just man serving God far down in the vale of poverty as, of old, Lazarus. You may still at times see a wicked man, and the wheel of fortune has him on top until he goes through this world in wealth, in affluence, and in splendor as, of old, Dives. Are we, therefore, to infer that there is no justice with heaven in dealing with men for their conduct while here on earth? By no means. But if we would learn of the justice God exercises upon individuals, we must not confine our observation to the threescore and ten years they may spend here in the body. Follow Lazarus within the vale, and see him ascending on high, and there receiving an ample recompense for all he endured here in the trial of his faith. Follow Dives within the vale, and see that man, who possessed such an abundance here, now bereft of all things and without even as much as water to satisfy his thirst. God does not promise to here always reward a righteous person in their outward circumstances; or here always to punish

transgressors. He declares that in each individual there is a soul, and after death the judgment. In view of what good people sometimes here suffer and evil persons often here obtain, nothing is more just and nothing more reasonable than a judgment after death. Then does God promise surely and certainly to rectify everything that has here gone amiss with the individual—amply rewarding the righteous and punishing transgressors.

IV. WEALTH OF NATIONS.

Nations are under a different rule. They are responsible to God for their acts, but without a soul. The existence of a nation is limited to time confined to this earth, and never, like a soul, survives into the future. Hence the justice of God is pledged to here always reward a righteous nation, or here punish it for transgressions. The present condition of the people in all lands proves the principle. Mulhall's Balance Sheet of the World makes it exceedingly clear in economics. Who there has the wealth of the world but the Christian nations? Who there controls the commerce of the whole world but the Christian nations? Who there leads in the manufacturing industries of the whole world but the Christian nations? The lands where the gospel is preached do not contain more than one-tenth part of the inhabitants of the world; but they have more wealth, more power, and more influence than all the other nine-tenths combined. That one-tenth where the gospel is preached to-day sways the world's scepter and wields the rod of empire and dominion over mankind, world-wide, throughout the whole habitable earth. The preaching of the gospel, and the true men and noble women who enshrine its truth in their hearts and exemplify its teachings in their

lives, are beyond question the salt that is saving the Christian nation. It is the leaven in the meal working in them for righteousness that brings intelligence, prosperity, and supremacy in its train. How much higher, then, might even the best of them ascend were all their inhabitants composed of moral, upright people, who were possessed of the grace of the Lord Jesus Christ, that would make of them worshipers of God in sincerity and truth, and lead them also to render justice to their fellow-man?

V. NATIONAL POSSIBILITIES.

Many signs point to the United States as a chosen nation set apart and ordained of God for an example to the modern world of the progress possible under the gospel. It was a desire for the spread of the gospel that prompted both Columbus and Isabella in discovering America. The two great controlling influences in the settlement of this nation were liberty and the spread of the gospel. Our Supreme Court, after an elaborate historical review of the discovery, settlement, and founding of the United States, has in one of its judgments declared that "This is a Christian nation."* Suppose, then, the gospel with its grace was accepted as the rule of life by all officers of the United States; by the governors and members of the legislature in every State of this Union; by the mayors and aldermen of every city in the land; by all the school teachers, editors, army, navy, and the great body of the American people. Were I to state the heights in progress and civilization to which righteousness can exalt a nation where it is observed

*See United States Supreme Court Reports, 147, in the case of Church of the Holy Trinity vs. United States. The judgment was prepared by Justice Brewer, and all the Judges concurred in the decision.

by a majority of the people and their public authorities, my tongue would have to be dipped in all the bright and brilliant hues of the rainbow to describe the scene. Even then I could not do full justice to the subject. But if I may not paint that scene in all its beauty, and describe the splendor and prosperity that would then appear in the land, thanks be to God that I can point out the way and direct you all in the path that will best promote the welfare of this or any nation. Every one who will hunger and thirst after righteousness, and steadfastly believe on the Lord Jesus Christ, shall through the atonement he has made for the sins of the whole world, receive the grace that not only brings life and immortality to the soul, but also promotes liberty, prosperity, and civilization among the people of any and all nations.

VI. CHOSEN NATIONS.

Religion is, and ever will remain, an important element in human affairs. Like the star of Bethlehem, it shines on the cradle of infancy, guides the activities of mature life, and finally becomes the staff on which old age leans for support. In some form it exists among all people, but has only caused the origin of two nations. One was the commonwealth of Israel, and the other the free republic of the United States. You may search into the history of Greece, Rome, France, Germany, or any other nation, and you will find, while they all had religions, it did not cause their national existence. But it was the gospel brought Israel out of bondage in Egypt, made of it a nation, and did the same for the American people here in the United States. Oppressions in government and what always attends it, and, in fact, at the root is the cause—an unfaith-

ful priesthood in the Church—were to the colonists who founded this nation like the whips of the task-masters of Egypt. Puritans in New England, Baptists in Rhode Island, Presbyterians in the Jerseys, Quakers in Pennsylvania, Catholics in Maryland, Huguenots in the Carolinas, and Moravians in Georgia, had all practically the same experience in becoming colonists. When the pen of history records "they emigrated for conscience' sake," it is only in other words saying they acted on gospel principles in resisting what was wrong in church and state, and contending for truth, right, and justice among men. With the bright angel of hope to go before and lead them, and the black demon of despair standing behind to drive them out, they crossed the ocean, like the Israelites did the Red Sea, founded commonwealths on the other side, and, with their faith, sacrifice, and privations, dedicated this nation to freedom, the worship of God, and the elevation of man.

VII. American Progress.

On the authority of this text, and many others to be found in the Scriptures teaching the same doctrine, I claim the gospel of Christ is here on earth, not only to save souls, but also through righteousness to exalt to liberty, prosperity, and civilization the people of whole nations. The two most eminent examples of the benefits of this principle are, under the Old Testament, the commonwealth of Israel, and under the New Testament, the free and prosperous republic of the United States. There is, in many respects, a striking similarity in these two nations. Counting the Levites separate, there were thirteen tribes in Israel, the same as there were thirteen colonies in

founding the United States. Both commenced their national life in a wilderness, and with a population in each almost identical in numbers of about three millions. From that small beginning under the more free and wide development of the New Testament, this nation has advanced by leaps and bounds until, in one century, it reached the leadership of the world. The American people have felled the forest, cleared the land, built the roads, bridged the streams, constructed irrigation works, dotted the plains with cities, and from ocean to ocean have conquered the wilderness with a speed never before attained. Their fame also for inventions and labor-saving contrivances has justly spread to all lands. Even now the grainfields of the world are being cut by the American reaper; the freight of the world is now being hauled by the American locomotive; the news of the whole world is now being carried on the American telegraph; and the garments of the whole world are now being made on the American sewing-machine. These things that America has produced are only beginnings of the greater and grander things the people of this nation are destined to accomplish. Let the grace and righteousness of the gospel only be more generally received and observed, and there will be greater prosperity in the land, more wonderful inventions produced, and a still higher civilization developed in these United States.

VIII. FALL OF NATIONS.

Having to some extent presented the affirmative of this text, perhaps it is not amiss to turn it over and now state the negative of the proposition. It is a text that readily divides in two parts, so that the old way in preaching, of firstly, secondly, and

thirdly, would not in this instance be suitable. The first part states the cause of national welfare, and the latter points out the source of national ruin and destruction. Nations do not, like individuals, decay and die from age, but corruption. Sin is always at the root the cause. Sin is more penetrating than any acid, and more destructive than any dynamite. Sin is able, not only to produce death in the souls of men, but also to blast, blight, wither, impoverish, and destroy nations. So potent for evil is sin that historians tell us, nations never leave anything but ruins. Broken walls, shattered arches and columns, with the remains of temples and palaces that have not one stone on top of another, are all, they say, that now exists of some of the mightiest empires of antiquity. In all the past, sin has prevailed to such an extent that no nation has ever existed for a thousand years. Amid this well-nigh universal destruction, let it be well understood that there is in Christ a sure and certain remedy for sin that gives life to the soul, causes cities to endure and nations to prosper. More than fortifications, it is the moral character of the people that causes cities to flourish and become centers of trade, commerce, and civilization. More than soil, climate, and the natural resources of the land, it is the deliverance from sin this text suggests, and that Christ makes possible for "any people," that brings wealth and prosperity to nations.

IX. ISRAEL IN CANAAN.

Lest there should be any doubt about the peril from sin to nations, let me briefly describe what did occur, and under most favorable conditions. God once took the people of a whole nation and gave

them a land flowing with milk and honey. He then told them to worship God, use the gospel means of grace that would make them strong for truth and right, and not turn aside from his commandments for judge, king, priest, or even an angel from heaven, and Canaan and prosperity was theirs forever. The great object of the devil in all ages is to turn people away from truth and the word of God. To do that, opens the floodgates of sin and iniquity and leads to sure and certain destruction. With a very transparent deception the devil led Adam and Eve to transgress until they lost Eden. In the same way, and with one of the simplest tricks imaginable, he caused the Israelites to lose Canaan. He got them divided up into sects, and then their priesthood became so absorbed in preaching on minor differences that they failed to assert the supremacy of God over the nation. Under the narrow preaching of Sect! Sect!! Sect!!! the Hebrew nation perished. Some pulpits among us are, I fear, to-day repeating the same mistake. They go from year-end to year-end without a single sermon on the way a nation may avoid evil and its people become prosperous, although more than half of the Scriptures are given up to the subject. Surely there is a lesson in the fall of Israel in Canaan it would be well for the churches to understand, and proclaim the truth of the gospel in all its fullness, that a like fate may never come down on the United States.

X. ISAIAH, THE PROPHET.

When the priesthood in Israel became so narrow, sectarian, and unfaithful that they would not preach the governmental ideas of the gospel in a final effort for the preservation of that nation, God raised up

prophets. Isaiah was one of their greatest. In explaining to the Israelites that the Scriptures are a guide in government, and that nations were responsible to God for their acts and the good they may and ought to accomplish, he used this comparison: A man had a vineyard in a very fruitful hill, and he fenced it, gathered out the stones, planted it with the choicest vines, built a tower and winepress in the midst; but when he looked for fruit and some return for his labors, behold, the vineyard persisted in growing only wild and worthless grapes. Judge, O inhabitants of Jerusalem, between me and my vineyard! I intend to break down the wall, remove the hedge, neither have it pruned nor digged any more; but let it grow up in weeds and briers until it will be wasted and utterly consumed. Then when all could see the justice of the proposition that land, well-watered and cultivated, ought to yield some return for the labor expended, he would say, The vineyard of the Lord is the hosts of Israel, and his pleasant plants are the men of Judah. With a strong hand and a mighty arm he brought us out of the land of Egypt, settled us in a good country, where we might prosper and become an example of the benefits of the gospel. After giving us such a great opportunity for good to ourselves and the people of the surrounding countries, unless we fulfill that purpose, and walk worthy of our high calling, this nation will surely perish. The Israelites failed to heed the warning, and even their rulers and priesthood seemed careless and indifferent about the purpose for which the nation was established. In consequence of the general unfaithfulness among priests, rulers, and people, after repeated warnings, the Israelites were banished from Canaan and scattered to the four winds of destruction.

XI. Daniel in Babylon.

No fact comes down to us more clearly from the past than that, through sin and transgression, nations, either Jew or Gentile, may and do fall. God wrote this lesson on the very walls of Babylon, but the blind priests and astrologers of Heathendom did not understand the doctrine. It was only when the prophet Daniel was called in that the writing on the palace wall was explained to the court of Belshazzar. The prophets were ministers who understood that nations are responsible to God for their acts and the good they may and ought to accomplish, just the same as individuals. God again wrote the same lesson in letters of fire and blood on the walls of government over the question of slavery in these United States. There was the same consternation in Washington that occurred in Babylon, and inability of many of our statesmen to recognize the hand of God in the crisis of events that followed in this land in the early 'sixties. It was only after the destroying angel with the sword had passed over the land, leaving a son a dead corpse in almost every household North and South, the same as of old in Egypt, that the American people began to get their eyes open to what is taught in this text, that God is just and nations, even the mightiest, must do what is right or else suffer the pains and penalties for transgression. Now we are face to face with other great questions, and instead of repeating the mistakes of the past, would it not be best for the press, pulpit, patriotic citizens, and influential statesmen to open their eyes, read the signs of the times, and, recognizing that God is guiding us as a nation the same as of old when he moved before Israel with a cloud by day and pillar of fire by night, and all help to fulfill the mission of the United States?

XII. Praying and Voting.

There was once a church—so the story runs—where they would meet together and talk about the coming of the kingdom of heaven among men, preach about the coming of the kingdom of heaven among men, and even at times went so far as to solemnly pray that the kingdom of heaven might come. There they stopped, and whenever it came to voting for the kingdom of heaven to come, the minister and congregation invariably weakened and "Petered" out. Now that was, to say the least of it, very inconsistent, to assert a principle in preaching, pray that it might prevail, and then at the polls fail to vote for its adoption. How much do you suppose it would hasten the millennium or anything else, suppose we all go to praying for it and working for the opposite? It ought to be much better understood in the churches that the coming of the kingdom of heaven among men is and must, in the nature of things, be largely a coming of good government founded on right principles that tend to promote the welfare and elevation of the human race. In that church, at one of their meetings, a spell and enchantment came down on the edifice until nothing spoken inside the four walls of the building, of the sermons of the minister, songs of the choir, or prayers of the leaders, could be heard, and it soon became the talk of the town that the church was dead. So many talking about it caused the minister and his deacons to get a move on themselves, and they searched the building on the inside, searched it on the outside, but still did not discover the cause of the deadness of the church. At last one of the trustees took down a plank from the ceiling, and lo! to his surprise and astonishment, he saw stacked up in the loft all those prayers

without the votes to correspond. The inconsistency of praying one way and voting in another direction had killed the church dead! dead!! (Applause.)

XIII. Prophesying up to Date.

The New Testament recognizes the call and work of a prophet the same as the Old Testament. Let me see if I am sufficiently anointed with the prophetical spirit to reveal the mission of this nation. In this land, where all vote, it is desirable that as many as possible should be of the day, and understand the destiny of the nation. The American citizen in the twentieth century has become a world-man, with the world's problems staring him in the face, and the Scriptures offer light for their solution. It was bad enough for Adam to become a failure to Eden, and still worse for the Israelites to prove unfaithful in Canaan; but would it not be worst of all for the people of this nation to make a still greater blunder, and, through want of light in the pulpit, let go unfulfilled the mission of the United States? Our peculiar origin, wonderful growth, and marvelous prosperity indicate the United States to be the modern chosen nation that God has ordained to evangelize the world, spread the gospel to all lands, and elevate the human race. He has given us ample facilities for the work, in here settling us in the best and most suitable continent in all the earth; in here gathering from many lands, like Isaiah's "choicest vines," the most moral, progressive, and enterprising people in all the world; and in here giving us inventions that one man harvesting may do the work of a dozen, one man in the factory with machinery may do the work of a score, and one man in transportation on a locomotive may do the work of a hundred. Then, when the fullness of time has come,

and we are well equipped for the service, God has opened to us the markets of the whole world, that, along with our commerce, may go out teacher, preacher, and publisher, to spread the glorious and everlasting gospel of Christ that offers life and immortality to all men, and liberty, prosperity, and civilization to the people of all nations.

XIV. Mission of the United States.

Beyond question the American people are called to act the most important part of any in all the drama of human history. That call to us from high heaven is farther confirmed by our fitness and opportunities to accomplish the work. The world now needs just such a nation as these United States may and ought, through Christ, to become. The effect of a great continental nation like we are now, with its people free and prosperous and favoring the spread of the gospel and liberty among the people of other lands, would quicken with hope the whole human race. It would be like a great light lifted up and shining on a candlestick, an object-lesson to all the world of the benefits of the gospel, the free school, the free press, the free ballot, and thereby the possible elevation of man in any and all nations up into free and prosperous commonwealths. Evidently such was the design of God in the commonwealth of Israel. It was there intended to have a whole nation, with all its people, cleansed from sin, worshiping God, exceedingly prosperous, advancing in civilization, and an example to surrounding countries of the national benefits of the gospel. Now our day has come, bringing with it in the twentieth century to us in the United States greater and grander opportunities than anything Canaan ever witnessed. I am heaven-ordained with good news,

glad tidings, a message from the throne, duly authorized and commissioned to proclaim that, in fidelity to God, the American people may exceed the Israelites in prosperity, advance more rapidly in civilization, and exert an influence for good world-wide over the whole habitable earth.

XV. PROPHECY OF CHRIST.

The elevation of man and coming of the kingdom of heaven are identical. What ever promotes one does the other. The thing God desires above everything else on earth is the elevation of man and in all nations. The two essential elements in the consummation are the gospel and rule of right in government. When that kingdom of God which existed among the Israelites, and consisting of the gospel and rule of right in government, was taken away, it was expressly declared that it would be given to another nation bringing forth fruits in the elevation of the human race.* This prophecy of Christ, made in Jerusalem just before his crucifixion, meant that God would raise up, under the New Testament, a chosen nation to evangelize the world and spread light and liberty and civilization over all the earth. The United States is better fitted for that work than any other nation that so far has ever existed. If we are not that nation, it has not yet appeared, and there does not seem to be any other continent out of which it could come for many centuries. In view of the fact that we now have the facilities, resources, and opportunities necessary to fulfill this prophecy of Christ, and that all our history and from the commencement, points in that direction, I think the

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*Matthew xxi, 43: "Therefore say I unto you, the kingdom of God shall be taken from you (Israelites), and given to A NATION BRINGING FORTH THE FRUITS."

American people may very reasonably conclude, that the chosen nation, under the New Testament, that is to enlighten the world, spread the gospel to all lands, and elevate the human race, is the United States.

XVI. A WORLD POWER.

The same as of old in Israel, the hand of God, and in a pre-eminent degree for good, has been about this nation. Congress in solemn act has repeatedly recognized it, both in the Revolution and Civil War. The favor of God in founding and establishing the United States is expressly declared in the first inaugural of Washington.* It is also referred to in the first inaugural of another illustrious President, William McKinley.† (Applause.) It was exhibited to us, and in a most remarkable manner, during the late war with Spain. The naval engagements at Manila and off Santiago—the two deciding battles—were to us as bloodless and to the whole world as wonderful as the falling down of the walls of Jericho at the sounding of a ram's horn. With such manifestations of the hand of God guiding us as a chosen nation to become a world-power and enter fields white for redemption's harvest, shall the United States falter and repeat the mistake of the Israelites at Kadesh? May God and the good sense of the American people prevent such a world-

*"No people can be bound to acknowledge and adore the invisible Hand which guides the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency." (First Inaugural of Washington.)

†"I assume the arduous and responsible duties of President of the United States relying upon the support of my countrymen and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers who has so singularly favored us in every national trial, and will not forsake us as long as we obey his commandments and walk humbly in his footsteps." (First Inaugural of William McKinley.)

wide calamity! (Many amens.) Instead, and to avoid such a fate, let us move forward to fulfill the mission of the United States, and say in the language of inspiration. The Spirit of the Lord is upon us; for he hath appointed Americans to preach the good tidings; to bind up the broken-hearted; to give deliverance from ignorance and superstition to the people of other lands; to declare the twentieth century as the acceptable time for the elevation of man in every nation; and, with the gospel, the free school, the free press, and the free ballot, proclaim liberty throughout the whole world and unto all of its inhabitants. (Great applause.)

XVII. AMERICAN DESTINY.

In fulfilling the mission of the United States I see before the American people a future of surpassing glory and brightness. The vision rises up before me of a nation with a soil that produces abundant crops; with mines that are yielding large supplies of gas, oil, coal, iron, copper, silver, gold, and all the metals; with ships that are going out to the four quarters of the globe, freighted with the products of the farm, loom, factory, and foundry; with a people who are walking in light, and becoming clothed with power to make discoveries, produce inventions, deepen rivers and harbors, construct vast systems of highways, canals, and waterways, and build great storage reservoirs to hold up the winter and spring rains, that in summer will make their deserts and arid regions blossom like the rose. Already they are sending out Bibles, teachers, and missionaries, by the shipload. It does not require any gift of prophecy to perceive that after them will follow the American editor, the American dentist, the American lumberman, the American rail-

road builder, and the American engineer and electrician. The whole world is calling for Americans to lead them out of the wilderness and into the modern promised land of liberty, prosperity, and civilization. Let us, in the grace of the Lord Jesus Christ, respond to the call, and even inside of the twentieth century we may Americanize the whole world, and lead the people of all nations up to liberty, free institutions, and to adopt the representative form of government.

XVIII. DUTY OF THE PULPIT.

The supreme question of the hour now is, Will the United States fulfill this destiny to which God is so manifestly calling the nation? The Hebrew prophets recognized that the Israelites had a mission in the world, and often urged them to walk worthy of their very high calling for the prosperity it would bring to Canaan; and also that their influence for good might extend over the surrounding countries. In the same way ought not the pulpits in this land urge the people of every State in this Union to walk worthy of the higher calling and grander opportunity of American citizenship in the twentieth century, for the greater prosperity it will bring to the United States, and also that our influence for good may extend world-wide over the whole habitable earth? Should we prove unfaithful, betray our trust, and thereby fall like Tyre, Nineveh, and, even before our eyes, Spain has fallen? From the guns of the American fleet at Manila and off Santiago God sent that nation a message proclaiming that he was done with Spain as a world power. Should we likewise be rejected, where then in all the earth would another nation be found ready to take our place, inventing, discovering, and pro-

ducing a higher and better civilization? There is at present no tribe of Africa able for the work; or people of Asia; or European; or South American nation. Whenever conditions in the various countries of the world are considered, it will easily appear that all hope for the advance of the human race must, and for many centuries, rest solely on these United States. Surely, if there ever was a time and place where, in faith, hope, and charity, all ought rejoice to do their best for the glory of God and elevation of man, it is in the twentieth century, and here in the United States. Longfellow, with the vision of a true poet, and many years before the Spanish War, saw the far-reaching influence of this nation on the destinies of the world, when he penned the lines,

> "Sail on, O ship of state;
> Sail on, O Union strong and great!
> Humanity, with all its fears,
> With all the hopes of future years
> Hangs breathless on thy fate."

XIX. GLORY OF CHRIST.

As goes America in the twentieth century, up or down, so will go the whole world. The citizens of this great Republic are now called on to rise up and decide the destinies of the whole human race. Large as may be the undertaking, the grace of the Lord Jesus Christ will enable them to accomplish the work for the good of the nation and also for the benefit of all mankind. Christ risen from the dead with power is able and willing to make every American citizen of the day, reading the signs of the times, and a worker together with God in the elevation of the whole human race. O! the glory of Christ in offering life and immortality to all men! O! the unsearchable riches of Christ in offering

liberty, prosperity, and civilization to the people of all nations! May I not hope that all present, in obedience to God, in patriotism to the nation, and also in philanthropy to the whole human race, will now seek and obtain the deliverance from sin this text urges and that Christ makes possible for "any people," and to that extent help fulfill the mission of the United States? Then when, through faith, we are washed in the blood that cleanseth from sin, and baptized with the spirit of Christ, it will clothe us as a people with the might and wisdom to carry the banner of progress, head the procession of the nations upward in their march to civilization, usher in the rule of right, and spread the kingdom of God among men throughout all the whole world, under the best symbol of liberty and free institutions that has ever appeared on earth, the American Flag. (Great applause.)

XX. FUTURE OF THE NATIONS.

Finally, this nation is now in the lead of the world, and may forever endure. Although history is full of the wrecks of nations that have perished and the fragments of mighty empires that, in spite of the valor of their armies and the wisdom of their counselors, have been destroyed, I rejoice to proclaim that, in fidelity to Christ and the work of Christ in elevating the human race, these United States may live, thrive, flourish, prosper, and, with its banner to the breeze, endure on down through the ages, until time ceases and fades into eternity. Glory to the Lamb of God that is able to take away the sins of the American people (many amens), and in righteousness forever exalt the United States! (Applause.) Priests, prophets, philosophers, and many of the best of men and noblest of women,

have long desired to see this age and such a nation as we may now, through Christ, become: strong, mighty, and powerful to spread the gospel liberty, and the civilization that follows, among the people of other lands, and become an example of their benefits to all the earth. It was not for them in any past age; but our eyes may now behold this glory, and see the greatest nation that has ever existed, and with the grandest opportunity for good to themselves and the whole world that ever came to any people. In view of the many and signal mercies we have received in the past, the exceeding brightness of the future now before the American people at the opening of the twentieth century, will not all present join me in conclusion with one of Paul's grand climaxes, in ascribing through Jesus Christ unto the one only eternal, immortal, and all-wise God, glory, honor, majesty, and dominion throughout all ages, and in all nations; but pre-eminently and in the very highest degree, may it forever prevail over these United States! Amen and amen. (Great applause and much enthusiasm in the congregation, ending in a Chautauqua salute.)

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all.

"Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe
And crown him Lord of all."

II. DISSERTATION ON ECONOMICS.

I. The Proposition.

When Adam turned aside from the God-given principles of truth, and followed after the lies and falsehoods of the devil, his domain of blooming flowers and ripening fruits became barren and desolate, and without labor produced only weeds and briers. Nations to-day have just the same experience. In proportion as they accept lies in religion and allow themselves to be ruled by false principles in government is the measure of their poverty and degradation. The union between these two is so close and intimate that, where one exists the other invariably appears. Nations only prosper as they receive truth in religion, and have the faith, hope, and charity to apply its principles in government. Truth, so valuable to man that it brings immortality to the soul and prosperity to nations, can now be found, and for the whole human race, in the second Adam, Jesus Christ, and the word of God. In proof of the proposition let us compare the rates of wages current in different nations as, on the whole, the best and fairest test of economic conditions, and see what the logic of facts teach.

II. Wages a Test.

The comparison of wages, to be accurate, should take some one calling as nearly universal as possible; for it is not probable that a wagonmaker would get the full worth of his labor in Venice; or a ship builder in Denver. Probably, on the whole, the rate for unskilled labor will best suit our purpose

as more numerous and more nearly universal than any other occupation. The standard suggested is not an arbitrary one, but, when considered, will be found the main unit in determining the rate for all industrial calling. Whatever in any country is the hire of a laborer, multiply it by one and a half, and you have about the rate for the factory operative; double it, and you have the pay of the miner or carpenter; and treble it, and you have the wages of the highly-skilled machinist. This scale of multiples scarcely requires any change for China, Austria, or England, and is really everywhere the great factor in determining the income for all classes of the population.

III. IDOLATROUS LANDS.

Therefore, with our standard of measure settled, let us now examine and note the rates of wages current in the different nations of the world. We will begin with Japan, where we find the wages of an able-bodied laborer to be about twelve (12) cents a day.* From there let us cross over to China, where we find it to be ten (10) cents a day. In India it is still lower, and ranges from seven (7) to nine (9) cents a day. Religions made up of lies and falsehoods, and what always follows, governments of injustice and oppression, prevails over all these lands. It is safe to say that in no Heathen state, where the people and government are under the influence of gross idolatry, can a laboring man anywhere get to exceed fifteen (15) cents a day for his toil. Between six and eight hundred millions

*The rates of wages in this dissertation are founded mostly on United States Consular Reports. In some instances they have been supplemented from the narratives of intelligent travelers, or after correspondence with missionaries or other reliable persons residing in the countries mentioned. Their substantial accuracy is beyond question.

of the human race are in this deplorable condition. Their elevation is absolutely hopeless only through the gospel and the rule of a just government. The experience of all ages, and it is verified by the present economical condition of the people in all lands, proves that other foundation can no man lay that will support a soul in immortality, or on which to establish the prosperity of a nation, save Jesus Christ and the word of God.

IV. MOHAMMEDAN COUNTRIES.

Proceeding westward, we come to countries where the Koran holds sway. Although the soil grows poorer, wages get better, until a fair average, and from which there is but little variation for Turkey, Persia, and Syria, would be about twenty (20) cents a day. The weak points in Mohammedanism are, that it has no power to renovate the heart, and also that it relegates woman to a position but little above that of the brutes that perish. With almost universal ignorance as the normal conditions of woman in Mohammedan lands, it is inevitable that society there should be dull, stupid, and sluggish. Still it is an improvement on the idolatry it supplants, preserving its followers from bowing down to gods of wood and stone and the reeking impurities, corruptions, and debaucheries inseparably connected with such worship. It also enjoins abstemiousness, not merely from ardent spirits, but even from wine, so that drunkenness is almost unknown in those countries. About two hundred millions of the human race are Mohammedans. Such measure of truth as the system possesses has an elevating influence, and, in consequence, wages and prosperity in Mohammedan countries are nearly double what they are in idolatrous lands.

V. Eastern Churches.

Proceeding still westward, we come to countries where a very debased form of Christianity prevails in the Greek and Armenian Churches. They are both very corrupt in doctrine and still more corrupt in discipline, and with many rites, forms, ceremonies, and superstitions, for which there is no Scriptural warrant. Wages here vary for the class mentioned from twenty-four (24) cents in St. Petersburg to twenty-seven (27) cents at Athens. In no country dominated by either of these Churches does it anywhere exceed thirty (30) cents a day for an unskilled laborer. Doctrinaires of the schools often claim that the law of supply and demand regulates the rates of wages the same as it does the price of any other commodity. Experience proves that the law is modified and restricted in its operations under the paramount control of religion and government. The seven churches of Asia all existed in this territory. Had they observed the message sent them by the true and faithful witness Jesus Christ in doctrine, discipline, and experience, these countries would surely now be more prosperous.

VI. Christian Nations.

The Scriptural way, and also the rational order for the elevation of man, is that he receive truth in religion, and then, in proportion as he holds fast to it and applies it in society, commerce, government, and all the relations of life, does the nation in which he lives prosper. Even in a country like the United States, where Church and State are separate, there is, and always will be, a very close affinity between the ideas of a people in religion and the policies they adopt in government. Church and

state, to do their best work in the elevation of man, ought both be founded on truth, and the gospel offers it in either direction and for any and all nations. In proportion as it is received and observed in these two great institutions does the morals, health, and intelligence of the people improve and the nation in which they live prosper. There is nothing higher than truth; or more important to the welfare of the human race. Of all the religions of earth the gospel of Christ is the only one that can successfully point to the benefits of truth following in its train. In that sense the gospel to-day carries just the same credentials that Christ did when he passed through Galilee, feeding the hungry, healing the sick, and opening the eyes of the blind. Wages for the class mentioned are, in Italy and Austria, about thirty (30) cents; Spain, Portugal, Mexico, and in general over South America, thirty-two (32) cents; Malta and Ireland, about thirty-six (36) cents; France, Belgium, and Germany, about forty (40) cents; Holland, forty-five (45) cents; Denmark, fifty-two (52) cents; England, sixty-five (65) cents;* and about one dollar ($1) a day in the United States.†

VII. PURCHASING POWER.

In considering these rates of wages it is well to be on our guard against a mistake, frequently made, of supposing that money has a greater purchasing power where wages are low than where they are high. In general, it may be said that it does not;

* A respectable authority claims that laborers in England receive eighteen shillings a week. If true, this would make it seventy-two (72) cents a day. After much research I am inclined to think it will not average over sixteen shillings a week for an unskilled laborer. This would make it, as stated, about sixty-five cents a day.

† Wages in the Philippines under Spanish rule were fifty (50) cents a day Mexican. Under American rule they have about doubled, which makes them now equal to fifty (50) cents in gold or United States currency.

although there are some exceptions. Woolen goods and some manufactured articles, like cutlery, glassware, and queensware, can be purchased at very low rates in Europe. So can rice and tea in the East Indies, and sugar and some tropical fruits and vegetables in the West Indies. But corn, flour, meat, dairy products, hardware, medicines, cotton goods, boots and shoes, and in general all the necessaries of life, can be purchased for less in the United States, where wages are highest, than in any other country. Economic conditions all over the world prove that a day's labor in gospel lands, and without any increase of toil, will purchase from four to ten times as much of the necessaries of life as it does in heathen countries. It may be claimed that people are more intelligent in the former than in the latter, and therefore more prosperous. This is only another way of saying that the gospel not only leads to national prosperity, but also gives light and quickens the mind of the people who are under its influence. Either way, it is clear that the gospel is essential to the welfare and prosperity of nations. It is this power operating on the American people that has caused their solitudes to become inhabited, made their deserts blossom like the rose, and where, two centuries ago, a few savages obtained only a meager and scanty support, may now be found the most prosperous nation that has ever existed, numbering eighty millions, and forming the United States.

VIII. DENSITY OF POPULATION.

It is sometimes claimed that density of population is not favorable to high rates of wages, and that this is one cause of the poverty of laborers in the East. When tested by experience, this theory is not sustained by the facts, except in the minor and sub-

ordinate sense that all laws are at times modified by local conditions. Eddies can be found in streams where the course is backward, but that does not alter the fact that the general current of rivers is downward and in the opposite direction. Russia is a very thinly-settled country, but wages there are exceedingly low. They are more than twice as good in other countries with no better soil, and that have more than double the population to the square mile possessed by Russia. It is doubtful if in the wild state of nature a square mile of land would support more than one person living on the game it would furnish. Use it as a pasture for domestic animals, and it will support a dozen or perhaps a score. Cultivate the soil, and, if adapted to farming, it will support over a hundred persons. Develop its mineral resources or commercial or manufacturing possibilities, and you will still farther add to its wealth-producing power and the number it will support. But the morals and intelligence of the people, measure of truth in their religion, and reflected in the justice and wisdom of their government, are essential elements at every step in this advance from barbarism to civilization.

IX. SOIL AND CLIMATE.

The underlyng principle in Buckle's "History of Civilization" is, that the environments of soil, climate, and the natural resources of the land are the essential conditions in the elevation of man. This work possesses considerable literary merit, and has been used as a text-book in some institutions of learning; but the facts from all ages and all nations disprove the soundness of Buckle's position. His theories will not stand the test of experience.

"The spicy breezes
Blow soft o' er Ceylon's isle."

It also has a good soil, and is without any excessive population. The number of inhabitants to the square mile in Ceylon is less than in many States of the Union. But through falsehoods and superstitions in religion, and what always attends it, evil and foolish customs in society and wrongs, injustice, and oppressions in government, it there takes ten days' toil to obtain what can be had with one day's labor in the United States. The cardinal mistake of Buckle consists in ignoring the voracious and destructive power of sin that has passed on all races through the fall in Adam. Sin has planted the earth with weeds and briers, and even now causes vices to grow and flourish in the hearts of men that are still more wasteful of wealth. The facts of experience prove that the grace of the Lord Jesus, that delivers from sin and builds up the moral and intellectual character of the people, is a more important element in the production of wealth than soil, or climate, or the natural resources of the land. Christ is not only the great Teacher, the great Physician for health, and the great Prophet revealing what will surely come to pass both in time and eternity, but also the world's great Political Economist, pointing out for all people on the face of the whole earth the sure and certain way to national welfare and prosperity.

X. CAUSE OF PROSPERITY.

Theories must correspond with facts and stand the test of experience, or they should be rejected. If we accept the theory that race is the cause of national welfare, it is overthrown by the facts. Races that at one time thrive will at another period be found to decline. If we accept the theory of Buckle, that soil and climate are the main causes of national welfare, where, then, is the soil richer and the skies more balmy than in Egypt, and where

are the people more impoverished? If we accept the theory of secularism, that education, regardless of truth in religion and the worship of God, is able to elevate a nation, it can be said that Greece had schools and the academy; but now

"'T is Greece but living Greece no more."

The gospel theory has in every instance, so far in the history of the world, been sustained by the facts. The more closely a people observe the word of God and receive truth in religion and apply it in their policies of government, the more do their morals, health, and intelligence improve, and the nation in which they live prosper. This is the lesson taught on every leaf of human history from Eden down to the present time, and confirmed by the economic conditions now existing among the people of all nations.

XI. PRINCIPLE UNIVERSAL.

There is nothing original in what is here stated. All the writer can claim at the most is that, like a scribe instructed unto the coming of the kingdom of heaven among men, he has brought from his treasures of knowledge things that may be new in the form presented, but the principle on which they rest is as old as Creation. Moses taught the Israelites they would prosper in Canaan, only as long as they were faithful to the worship of God and walked in the light of truth. Whenever they turned aside to idolatry, and received false principles in religion, it would lead to the adoption of false policies in government, and, although living in the same land, they would surely be visited with scarcity and famine.*

* At the foot of Sinai Moses (in the 26th chapter of Leviticus) taught the principles of national welfare to the Israelites. They did not prove to be apt scholars, but, like so many others since then who have elected the wrong men to office, were led into a grave political error at Kadesh, and in

The rates of wages current in the different countries of the world establishes the fact that this principle taught by Moses is universal, and applies to all ages and to all nations. It also proves that the advance of the human race to things that are true, pure, noble, lovely, of good report, higher wages and better economic conditions, and for the people of all nations, will be made along the line of preaching, praying, and voting the gospel. Although clear, plain, and simple, it has often been misunderstood, and by judges in the courts, legislators in making laws, teachers in the universities, and even by priests in temples and cathedrals. It will be a glad day for the world when this sure way to national prosperity is better understood and taught in the schools, preached in the churches, and observed by editors social reformers, and political economists.

XII. MORMONISM.

A prominent statesman once told the author he could not accept the doctrine that, in proportion to the measure of truth in the religion of the people and reflected in the justice of their government, was the ratio of their general prosperity. The Mormons are prosperous, and if he accepted that doctrine, he claimed, it would lead to the conclusion that they must be in possession of the truth. This opinion also exists in the minds of others, and perhaps it is not amiss that it should here be answered. Of

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consequence that generation perished in the wilderness. Near forty years afterward, on the plains of Moab, near Jericho, Moses again taught the same doctrine to the next generation in the 28th chapter of Deuteronomy. There is, in many respects, a striking similarity in these two chapters, both in subject matter and the way it is presented. They contain the principles of national welfare, not only for the Israelites, but all nations. These two chapters (the 26th of Leviticus and the 28th of Deuteronomy) are well worth the attention and profound study not only of ministers, but also of statesmen, patriotic citizens, and all who desire the elevation of the human race.

course, it is not in the power of any small body of people when surrounded on all sides with the greater influences of the nation to determine the general rates of wages. That pauperism and some forms of vice do not exist in Salt Lake City does not, beyond question, prove that Mormonism possesses the truth. Slavery had no tramps, but it still did not follow that it offered the best conditions for the welfare of society. A system, to be fairly judged, should be considered as a whole, and not in some fragmentary relation. This is the true test, and the one Mormonism and every false system writhes under. The returns from the eleventh and twelfth census show that wages are lower for the last twenty years in Utah than in any other State of the Pacific Slope.* This proves that, in so far as the doctrines of a small sect like Mormonism have any economic effect on the people, they are not equal to the true gospel of Christ in promoting the general welfare.

XIII. POLITICAL ECONOMY.

Adam Smith found that labor was the source of wealth. That was his great discovery in political science. A careful study of the Book of Genesis might have revealed the principle much sooner. He also noted the fact of the difference in wages in different localities. It was so much that it caused him to remark that the same difference with any other commodity would cause it to be transported to the higher market, even round the globe, but did not seem to have that effect on labor. In all his studies in political economy, and it occupied a large part of his life, it seems never to have occurred to him to

*Census Bulletin No 203 gives the average yearly wages in the lumbering industry of the Pacific States as follows: Arizona, $699; California, $492; Idaho, $444; Colorado, $452; Washington, $542 · Oregon, $496; Nevada, $344; Utah, $310.

inquire into the cause of the difference in wages of different countries. This science, with very slight improvement, is in practically the condition it was left by Adam Smith. Verily there is still in the earth what is claimed to be science that is false to truth and false to the facts of experience. Is it any wonder that political economy in its present form should be distrusted, and that the teachings of the universities on this subject have but little weight with a Board of Trade or in a legislative body? Some day the doctrine of the fall in Adam, and of redemption through the second Adam, the Lord Jesus Christ, will be used, not only to regenerate individuals, but also to give a new birth to the science of medicine, education, political economy, and all the humanities. Eventually the church, too, will preach the national benefits of the gospel. With science and religion founded on truth, and both converging in the same direction, the golden rule will finally get into the store, bank, factory, railroad, courthouse, legislature, and all institutions, producing just and prosperous commonwealths and ushering in the kingdom of God among men.

XIV. GOSPEL FOR NATIONS.

The Lord Jesus on the Mount of Ascension commissioned the apostles, and through them the gospel ministry down to the end of time, not only to preach faith and repentance, but also to "teach all nations." This command authorizes and requires the church to teach the morals and public righteousness that exalts nations to welfare and prosperity. Beyond question, much of the Scriptures refer to government. It is expressly stated that they are all profitable for reproof, for instruction, for correction in

righteousness; that the man of God may be thoroughly furnished unto all good works. To vote wrong is but little credit in any person claiming to serve God. The God of truth who seeks the elevation of the human race is not served in such voting, but rather the devil, who desires the ruin and destruction of man. The best way for the latter to accomplish this purpose is to get lies in the religion of the people, and, what always follows, injustice and oppressions in their government. The essence of idolatry consists in the worship of what is false. It was because they understood the evil effects of such worship on the nation that the prophets condemned it among the Israelites. In view of the many benfits that attend good government and that its essential principles are taught in the Scriptures, it is surely part of the work of the church to give them voice and utterance when the occasion requires. That the apostolic churches did not, admits of a very simple explanation. Those who composed them were not enfranchised, and did not possess any power or authority in government. With us it is different. As we have opportunity, let us do good unto all men, is an apostolic maxim that, without any strained construction, urges Christian voters, when they have the ballot, to use it in supporting gospel principles in government. At present this vote is not perceptible in election returns, and never will be until the doctrine gets into the pulpit that the gospel is here for the elevation of the human race, and that good government is part of the coming of the kingdom of heaven among men.*

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* 1 Cor. xiv, 8: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Still less when, like at present, it practically gives no warning, and utters no voice, or but very little, in favor of public righteousness in the government of city, county, State, and nation.

XV. "Healing of the Nations."

A commonwealth where most of the people worship God and render justice to man would be the ideal State. Moses founded such among the Israelites. A greater than Moses would extend it, and open the kingdom of God and establish the rule of right among the people of all nations. At present the churches in general confine themselves to preaching what each denomination considers necessary for the soul in immortality. But the Scriptures reveal not only the way of life for the individual, but also the path of prosperity for nations. The welfare of society and full-orbed salvation of Christ requires that both ideas should be asserted. Nations now go blundering along the path of progress, and their course in ascending to civilization is often more crooked than the wanderings of the Israelites. To say that, if done, it must be with discretion, is to state a rule that applies to all effective preaching. Some claim that to do this would be to invade the domain of politics, from which the church is excluded. There is much in government that has a moral and ethical side. To abandon them is to become unfaithful to both God and man, and concede that the party editor, orator, and candidate will be more faithful to truth than those who claim to be heaven-ordained for the service. Were the churches to declare the whole counsel of God, and proclaim not only the way of life for the soul, but also the governmental ideas of the gospel, nations might in a straight line move forward to welfare, prosperity, and civilization. Eventually the pulpit will do this work, and not only guide souls to immortality, but also teach from the Scriptures the principles that will cause nations to become free and prosperous commonwealths. In the nature of things, such a

ministry must precede the full triumphs of the gospel. John saw their appearing at the close of his vision in Patmos. They came from heaven, the proper place for the commission of a minister to issue, and understood there was a national and governmental side to the gospel. They were strong and fearless, and laid hold of that old serpent, the devil, and bound him, and shut him up, and set a seal upon him, and prevented him from any more DECEIVING THE NATIONS.

XVI. KINGDOM COMING.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.
—*Lowell.*

Reform is written on every page of the New Testament. The present advance of the human race has been attained through reform. The coming of the kingdom of heaven among men and farther advance of the human race must, in the nature of things, carry with it other reforms. Popular religions, Pagan, Jewish, or, alas! even Christian, have not in the past been favorable to reform. Whenever any system of worship obtained control, it then became opposed to change, although truth is ever new and always advancing to fresh conquests of error. Teachers of religion ought to recognize this, become open to light, and, instead of proving a hindrance, lead the advance upward of the human race. One of the saddest things of earth is that so much of the progress of the world has had to be accomplished over all the obstacles the settled clergy

could muster. The antagonism of the temple and priesthood in Jerusalem to the Lord Jesus, even after he had fed the hungry, healed the sick, and opened the eyes of the blind, has often since then been repeated over reforms the most just and salutary, and presented by reformers charming never so wisely. For a recent example we need go no farther back than the antislavery contest. That movement found nearly all the churches in the United States, not only opposed to abolition, but even against anything being said on the subject.* Might not the churches in the twentieth century, and particularly in this chosen nation dedicated to the leadership of the world, come to a better understanding of the gospel of Christ, and become less narrow, less unprogressive, more for the truth as it is in Jesus, and for the future favor reforms that promote the welfare of the human race, and to that extent hasten the coming of the kingdom of heaven among men?

XVII. GOVERNMENT OF CITIES.

The United States is nearer the ideal of the kingdom of God among men than any other nation that has ever existed—Israel not excepted. Liberty, free institutions, and the progress of the human race are inseparably connected with truth, justice, and righteousness. Corrupt government is destructive to the welfare of the people, and always a hindrance to progress. The people of St. Louis, in Missouri,

* Wendell Phillips made the following racy criticism on the attitude of the Boston Churches and ministers to the antislavery contest: "Where is Hubbard Winslow? Teaching that a minister's rule of duty is what the brotherhood will allow and protect. Where is the pulpit of Old South? Sustaining slavery as a Bible institution. Where is Essex Street Church? Teaching that there are occasions when the Golden Rule should be suspended. Where is Federal Street Church? Teaching that silence is the duty of the North with respect to slavery, and closing its doors for a funeral eulogy on the Abolitionist Follen, who was hung for his sentiments by a mob in North Carolina."

have of late been scandalized through discovering the bribery that prevailed in their city government. Many other cities, if the facts were known, are in much the same condition, and the churches in them are but little concerned over political corruption and the injurious effect it has on the welfare of the people. It is probable that (if not sooner) the municipal vote in 1920 will decide the destinies of the nation. This makes just and upright city government a matter of national importance. In view of the corruption and the extent to which it prevailed, it has been suggested to have St. Louis ruled by a commission appointed by the Governor of the State, and through this, or some other change in the form of government, effect a reformation. If this is the dependence for a reformation, is it surely doomed to failure and defeat. All such plans and methods of government must in the end come back to some man or body of men to be administered, and if they are corrupt, the system will necessarily descend to their level. A much better way to clean honest municipal government, and also to promote the welfare of the people and prosperity of the whole nation, would be for the pulpit at suitable times to preach the gospel doctrine that the people ought to choose for rulers and officeholders able men, such as fear God, loving truth and hating covetousness, until it is voted from the pews. There is nothing taught in the Scriptures, from Genesis to Revelations, that the church may not bind for wristlets on its hands, and for frontlets between its eyes, and glory in every word that cometh from the mouth of the Lord.

XVIII. Spiritual or Machine Religion.

Progress is the law of life in men or nations. The battle over it between priest and prophet did not end with the fall of the Temple in Jerusalem. It

still exists, and may continue to the end of time. The union between religion and government is so close that both priest and prophet produce their counterparts in conservative and reformer in the domain of politics. Both could be useful holding fast to what was good from the past, while ready to advance when something better appears. In general, priest and conservative find their ideals in the past, while prophet and reformer have a vision of something better attainable. Priest and conservative are averse to change, and never lead in a revolution, while prophet and reformer are at their best in a crisis. Priests are smooth, orderly men, with a good opinion of rites, forms, and ceremonies, while prophets esteem more highly the living truth ordinances ought to represent. Priests wear fine clothes, appear well at a social function, and cotton to what is old, wealthy, and established. Prophets have appeared clothed in camel's-hair or other coarse garment, and at a transition period are apt to find their supporters like Moses did in the brickyards of Egypt; or like Christ did among the fishermen of Galilee; or in modern times among miners, farmers, railroaders, or the mill-hands in a factory town. The supreme thing with both priest and conservative is not truth, but the machine of the sect or party. The Scriptures, and also the good of the people, would favor reversing this order. Machine religion invariably produces a machine system of politics. It does it, not only in the despotism of Heathendom, but even under the democratic form of government. Where, under representative government, there is a machine religion, you will there find the rule of the "boss" and party machine in control. How important it is, then, to the welfare of the people, and the liberty and prosperity of nations, that religion should be as Christ taught—spiritual and founded in truth.

Priestcraft leads to formality, stagnation of thought, and the destruction of nations. Against the warnings of prophets, from Moses to Christ, priestcraft and machine religion destroyed Israel, and will do the same to-day in any nation where it obtains control. Every one, but particularly leaders in church and state, ought to make truth supreme in order to promote the welfare of the people, the liberty and prosperity of the nation, and prepare the way for the coming of the kingdom of heaven among men—

> "That one far-off, divine event,
> To which the whole creation moves."

XIX. FAILURE OF ISRAEL.

"Beautiful for situation is Mount Zion, the joy of the whole earth," wrote the psalmist. Canaan had not only a good soil and favorable climate, but also, in former times, was the most suitable place in all the earth from which to influence other nations with the gospel. During the fifteen hundred years it was occupied by the Israelites all the great nations of antiquity existed on the borders of Canaan. The star of empire first rested in Egypt; next in Babylon; afterward in Greece; and subsequently in Rome. Had the Israelities proved faithful, their great prosperity and rapid advance in civilization would have advertised the national benefits of the gospel, through Egypt, over all Africa; through Babylon, over all Asia; and through Greece and Rome, over all Europe. With the light and intellectual development that always attends the worship of the true God, they might have anticipated many of our inventions, and given to the world the telegraph, locomotive, printing-press, anæsthetics to deaden pain, and pioneered the march of progress and civilization for the whole human race. Whenever a people welcomed

the gospel, like the Ninevites did under the preaching of Jonah, they could have supplied them with pastors, teachers, educators, and evangelists, and all nations from barbarism and degradation might have been elevated up to the knowledge of the true God, and what follows in their advance to liberty, prosperity, and civilization. They did give the Messiah to the world, but this larger destiny that Moses and the prophets perceived and declared to be possible of a nation that would give teachers, preachers, and leaders of progress and civilization to the whole human race, was not fulfilled by the Israelites.*

XX. AMERICAN OPPORTUNITY.

The twentieth century finds the United States occupying a similar position in reference to the progress of the human race and leadership of the world that Israel did to the nations of antiquity. It is, in territory, location, and character of the people, singularly well fitted for the service. It is without slavery and free from the incumbrance of a throne or hereditary aristocracy that prevents England from leading the nation upward to the republican or representative form of government. It exists at an era when steam, electricity, and the printing-press have become the servants of man, and all nations are opening their doors for trade, commerce, and the comparison of ideas. Best of all, God is at work in and through the United States as he never in the past has wrought through any other nation to spread the gospel to all lands and elevate the whole human race, if the American churches and people become

* "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine and ye shall be unto me a kingdom of priests and holy nation." (Exodus xix, 5, 6.)

willing in this day of grace, power, and opportunity. China now beholds us with wonder; Japan and the islands of the sea are favorably impressed; India, Persia, and Arabia have heard of us with delight; Ethiopia is stretching out her hands to us for deliverance; Mexico and South America exult in our strength, and look to us for protection; while all Europe is united to us by blood, and the great body of her people rejoice in our marvelous prosperity. Surely there never in all the earth was another nation so favorably situated for evangelizing the world, and so well equipped for the service, as the United States. It only remains for the American people to open their eyes, read the signs of the times, recognize the purposes of God in their destiny and opportunities, and, proving faithful to the everlasting gospel of Christ, do more for themselves and the whole human race than any and, perhaps, all other nations have ever accomplished.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray!
Hark! what soundeth is creation
Groaning for its latter day!

Worlds are charging, heaven beholding,
Thou hast but an hour to fight,
Now the blazoned cross unfolding,
On, right onward for the right!

O, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

—A. C. COXE.

AUG 28, 1903

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It is to be regretted, and in a double sense undesirable, when the common people who heard Jesus gladly are not in the churches. It injures the churches, and has a tendency to make them like the synagogues in Israel—narrow, exclusive and somewhat on the order of a "swell club." It also works a still greater injury to laboring people, and leaves them the prey of demagogues who lead them into the wilderness of error while unable to separate the waters of Jordan or find a crossing into the Canaan of better conditions. It ought to be better understood that labor problems will only be solved when toilers take the easy yoke and light burden of the gospel. Without me ye can do nothing of value and benefit to the public welfare is as true to-day of men, parties, associations, and labor unions as it was of the apostles. It is only when the nations of earth yield to the teachings of Christ and in proportion as they do will wages increase and wonder of wonders, the standing miracle of the centuries, does the hours of labor decrease. The circulation of this pamphlet may help to spread this knowledge. Fifteen copies of it will be mailed to any address for one dollar. Send orders to

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